A Helpe to Memory, and DISCOVRSE.

Of two Syrens of the Eare, and ioynt Twins of Mans perfection,

Extracted from the ſweating Braines of Phiſitions, Philoſophers, Orators, *and* Poets.

Diſtilled in their Aſſiduous, and witty Collections: And which for the Method, Manner, and Referent handlings may be fitly tearmed: A ſecond *Miſſelany* or Helpe to Diſcourſe.

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1620.

To the Reader.

WHat lay impriſon'd
and confin'd alone,
Onely to deeper
apprehenſion.
In ſeuerall Authors,
diuerſly diſtract,
Isheere collected
and in one compact.
Heer'shelpe for Memory
whoſe braines are dry,
And for Diſcourſe
a ſecond new ſupply.
Which our vnwearied Author
once more ſends,
That would be ſtill
a helper to his friends.

In praiſe of the worke, and the Author.

OF all the Internall,
faculties of man,
None nobler,
then the memory.
For when the parts moſt prouident,
ſeeking for fame,
Borrowes the helpe
and trafficke of the braine.
Giues audit to his proiects,
hee alone
Diſpoſeth all
controuled is of none.
By it the ſtatiſt,
and religious Secar,

Con-

Contemplates future loſſe
or danger neere.
By it the greateſt,
too the meaneſt poore,
Renewes their actions,
and from the full ſtore
Of knowledge,
arbitrates and ends
The ſwolne contagion,
of deuided friends.
Salues a ſicke ſtate,
layes ope each dire euent,
By home examples,
or paſt preſidences,
Its treaſurer for all,
all parts by it
Quickly is made
for meditation fit.
Hence baſe neglect
and ſlouth we ſoone auoyd,

where

Where by the vnderſtand,
is imp'oyed.
And when that part
Angelicall begins:
The harmony at higheſt,
man then ſhines.
Likeſt his maker,
for its glorious fate
When others of our good
communicate.
Heere then be councild
and betime beginne,
To edifie thy ſelfe,
for whats within.
Mans genious, ſhould be perfect,
but the time
Growne queaſie, ſickely,
hardly will incline.
To gaine her owne health,
though a helpe be brought

By our deserving Author,
which hath it sought.
With cost and labour,
it may the greatest beseeme,
There lost chiefe good,
by wisdome to redeeme.
Its had by this,
though memory decayes,
Its heere regained,
adorned many wayes.
(Without this ruined)
thy discourse maintaine,
By these bests precepts
worth thy worthiest paine.
And he that reads,
and sparingly would by,
So shall he reape,
its holy destenie.
But he that liberally
extends hi mite,
May he be filled

with

with plenty infinite.
Of all these documents,
and so possesse them,
They may (as Corronets)
with fame inuest them.

W. Lorte.

In praiſe of the worke,

HE that doth reade
and faine would vnderſtand,
Shall find inſtruction,
heere at the firſt hand.
Welcome his willingnes:
leade him along
To the choiſe Arbors,
where a fragraunt throung.
Of ſauors delicate,
ſeemes to inuite him
And mutually agree,
all to delight em.
This bookes the Garden,
and ſince thou art in,
Walke through each Arbor,
whilſt alone vnſeene.
Thou contemplate
the beauties that be there,
Planted to fill,
thy pleaſure euery where.

Let

Let then thy memory
ſtriue to regaine,
Theſe preparatiues
and cordials for the braine.
Since by it plauſible diſcourſe,
is cheriſhed,
Which elſe by ignorance and fate
had periſhed.
Glad then the Author,
ſince his willing hand,
Twixt thee and ignomy,
is content to ſtand.
And let him praiſes haue,
for thankfull ſpirits,
Giues ſolace to the man
that truly merrites.

W. L.

Directions for Diſcourſe.

IN your diſcourſe vſe not many circumſtances before you come to the mater, for that begets a wearines in the Auditors: & yet for eſchuing of bluntneſſe, vſe ſome preamble thereunto; for that perſwades attention, & conceit of ſome methodicall conſequence. Of all the excellent attributes and faculties of man, in none doth he differ more from a beaſt, then in his *Ratione & Oratione*, in his Rea-

ſon and Diſcourſe: In the excellency and perfection whereof, like the penne of a ready Writer, is the congue of a perfect ſpeaker, which in the wiſe management and excellency of that quality, in the proſecution of his relation and ſtory, poſſeſſeth with a ſilent wonderment and admiration, the eares and ſenſes of thoſe within the compaſſe of his chaining: for as the Poet could ſay,

Dic mihi muſa virum—
Qui mores hominum multorum vidit & vrbes.

So I ſay, giue mee the man for Diſcourſe, that hath ſeene the manners and ſituations of Cities and men; which hath ſeene, and is obſeruable in the paſſages and occurrences of the world, the creatures thereof, and the caſualties therein: for that drawes vp to the eare of life & freſh view, what hath paſt, and is buried in the graue of obliuion. For without diſcourſe and the

the precioufnes thereof, how ſhould fore-paſſed actions which to that end are ſometimes done, bee Preſidentes, Examples, or fore-warnings, both to preſent and future times, and which though done, and to vs known, yet in a dead vnderſtanding appeare to the ſence like Landskip to the Eye, tyll ſome perfect muſition with the excellencie of this inſtrumēt preſent them to the Eare, in more freſher collours and life. Oh the tedious houres that haue beene poſted away with this inchanting Syren: This it is that preſents education, gentility, vnderſtāding, memory: this it is that like muſicke to a banquet of wine, luls the ſence in the ſweeteſt and higheſt fulneſſe and melody of content: it hath beene porter to admit many a poore outſide for this precious inſide,

To ſilken laced, and perfumed hindes,
That had rich bodies, but poore wretched mindes.

And though in the crosse carriage & misimployment, it hath subdued many a rich chastity of it selfe, which though it make not for the good, yet it argues for the power: But where Lady *Pecunia* and shee ioyne hand to hand in conspiracie, they make hauocke and deuastation of all in the way. It luls asleepe heauy sences after large suppers, and takes captiue many a faire Lady, that if the first and second bayt take them not, they are not mist with the third. Trauellers and Historiographers goe a fishing with no other bait: In a word, communication and conference between man and man, is the life of liuing: but *Discourse the life of that life.*

Q. Since Discourse is so excellent, precious and profitable, and yet so few can orderly mannage it, wherein consisteth the greatest helpe thereynto.

A. In Relation and Memory: for

as

as without knowledge our memorie hath no ſubiect to worke vpon, euen ſo without memory our knowledge is alwaies in the Autumne, withering, and decay; the brittle and ſlippery footing whereof (as teſtifieth each mans experience) forgets much more then it can containe. For as once one learned in the Lawes, told his fellow Aduocate at the barre, entring into ſome wrangling compariſons, that he had forgot more law then euer the other learned; to which I eaſily aſſent, becauſe I know all memory to bee *Infida & labilis*, vntruſty to keepe and truſty onely to deceiue, and which was peraduenture more then he himſelfe at that time was maſter of, that being only ours that we remember: for euery man may ſay of the much ſeed that hath fallen into his ground, liitle harueſt hath been gathered into his barne; not vnlike the fruit which the ſower in the Goſpell, receiued

from his ſeede, of which whilſt hee caſt it fourth, ſome fell into the high-way, a ground vnfit to receiue it in, like the vncapable memory of the old man, by reaſon of his too much drineſſe of the yong man by reaſon of his too much moiſture: And though it fall as ſome of his ſeede fell into good ground, that of it ſelfe had that reaſonable fruitfulnes, in regard of ſome proportionable mixture of heate and moiſture, that it might haue yeelded an increaſe ſutable thereunto; yet then the cares and troubles of the world, doe either exhauſt and drinke it drie, or like the ſeede which fell among thornes, choke it vp that it can take no roote or impreſſion.

Qu. But if the memory be ſo pretious, that the waſte of the tongue ſpends vpon the ſtorehouſe thereof; ſo vſefull, ſo delightfull, that to it we walke as to ſome Caſtle or Tower

of

of Antiquity to view the Records and Regiſters of forepaſſed ages and accidents, there hung vp as monuments to our view; without which whatſoeuer hath beene done, had beene aſſoone forgotten as done, without further vſe or conſequence, but that there we find it regiſtred by the finger of Gods prouidence and power, and committed to this great *Cuſtos Recordorum*: whereof euery man is a keeper, that ſomethings detaines in ſuch capitall letters, that many yeeres obſcure nor deface not: and yet otherthings againe ſo ſlightly and negligently apprehends, that in a ſhort period of time they are wiped out as with a ſpunge; yea euen ſuch as we grieue to forgoe, and thereupon it growes that the queſtion is, by what meanes or ordering, this pretious Virgin (*ſecretary of the ſoule*) may be kept vncorrupted, euer floriſhing, in her beſt and middle

youth and ripeſt apprehenſion.

An. Though I am not ignorant of the pretious vertue of this moſt excellent handmaide of the ſoule, that lodgeth in the hindermoſt cloſet and chamber of the Braine, the volume and contents whereof ſhe ſo often ouerturnes with delight, yet am I not ſo skilfull to propoſe any rules whereunto ſhe may be wedded to become more fruitfull, though I know there are that haue layd downe ſuch: but that any were euer much bettered thereby, hath not come vnto my knowledge, more then by doubtfull Relation. In authors I haue read of ſome men of wonderfull memories, as of *Seneca*, that hee could recite 2000. names.

Of others againe ſo weake, that they haue forgotten to reade, nay their owne names, and all theſe out of the ſtrength or weakenes of their naturall

naturall memory; For how ſhould it be that a weake memory by nature, ſhould become much bettered by Art, when it muſt recount or ſet downe by ſo many *Ideas*, or Imaginations formed in the minde, by certaine places, collours, or letters? the circumſtances whereof require a reaſonable ſtrength that way, without which there is no poſſibility of working. For in this Artificiall memory diſtinguiſhed by places, the places are as it were paper leaues, the *Ideas* or Images, letters, the diſpoſition of the Images in their places, the method for the reading, all which are a charge to the memory; yet the Authors in this Art ſay, this is done more by the vnderſtanding then the memory: The helpes whereof by this Art *memorative*, they would proue to be as effectuall, by theſe conceiued fictions in the eye of the minde, as thoſe we remember

by the visible eye of the body, for example whereof say they, concerning the later we reade in the holy Scriptures of 12. Stones, that were erected in the riuer *Iordan* in memory of the wonderfull transpassage of the Israelites, *Ios.* 24, 27. Likewise the Sacraments ordained of God (say they) are as visible *Ideaes* to remember inuisible things, to which we easily assent: or as by the tying of the finger with a thrid, we are sometimes remembred, what that cannot tell vs, but points vs to, as an adiunct to our memory.

So in like maner are these places, and *Ideaes*, mementoes, and helpes for the eye of the minde, as significant as the other for the body.

The Art whereof by reason of some difficultie therein, I leaue to the practisers, and those that will further wade therein, whilst I onely relying vpon a naturall Memory,

and

and the ſtrength thereof infuſed by God, am carefull, not diſparaging any other eyther Helpe or Arte, both to preſerue it in my ſelfe, and to commend to others, ſuch preſeruatiues and helpes, as are drawne from the workes of the learned in this kind.

Directions

¶ *Directions for the preseruation of the Naturall Memorie, consisting first in auoyding of things hurtfull: Secondly, in embracing such things as are helpfull.*

THe *Memorie*, whose Eyes are seated in the backe part of the *Braine*, hath no obiect till something be effected; shee looketh not forward at thinges to come, but recordeth euents already succeeded, the edge whereof like the finest razor is quickly turned or blunted: wherefore among manie things that are required to preserue it in a perfect temperature, these especially ensuing, are respected, as principall furtherers or decayers thereof. And first, of the

he offensiue part.

¶ Things hurtfull for the Memorie to bee auoyded.

First, we are to obserue, that all corrupt aires, noysome vapours & sents, are offensiue therevnto, and therefore our chiefest respect ought to bee, that the Ayre wherein we breathe be not thicke, foggye, and vnwholsome, annoyed with stinking marishes, standing ditches, and lakes, &c.

Secondly, that we walke not forth, in foggy or mystie Euenings, or Mornings, before or after the Sunne bee downe or vp.

Thirdly, that we abstaine from all crude and grosse Flesh, vnripe fruites, greene hearbes, and all other things, colde by nature, or vaporous, which send vp grosse humors into the brain.

Fourthly, that we auoyd al fuming drinkes, strong Wine, and Ale, or any broth

broths made of vnwholſome water.

Fiftly, from Beanes, Peaſe, Garlick, and Onyons, which eſpecially cauſe Head-ache, hurte the Eyes and the Sinewes, and by weakening the ſenſes, cauſe dreames and Fantaſies.

Sixtly, Likewiſe from ſuch things as are ſlowe of digeſtion, as Cheeſe, Nuttes, Wall-nuts, and meates of diuers ſortes at one meale.

Alſo wee are to auoyd (as daungerous thervnto) immoderate ſleepe, too much venery, eſpecially when the ſtomacke is full, or the bodie drye: at change of the moone, or where ſleepe may not follow.

But from it altogether ſhould young men abſtaine, as likewiſe olde men, and women with childe.

All colde in the hindermoſte parte of the Head, Necke, Stomacke, and Belly is offenſiue. Likewiſe immoderate labor, which dryes vp the ſtrength and dulles the Spirites, eſpecially in moyſt

moyſt and windie places.

Much care, feare, griefe, and all vio-lent paſſions of the minde: too much Reading and ſtudie, Night-watching, long-haire, waſhing the head in colde water, with the diſtraction of the minde into diuers ſtudyes, all offen-ſiue and hurtfull.

Of Things good to preſerue and re-ſtore the Memorie.

Are for the moſt part the vſe of theſe precedent contraries, as all meates that yeeld good juyce or nouriſhment to the bodie: more eſpecially the braine of the Partridge, the Sparrow, Hare, Conny, and Henne, the laſt whereof is the firſt and beſt in reckoning. For, ſome Phyſitians write, that the brayne of the Henne, addes to the very ſubſtaunce of the Braine: of whome it is thus written.

The Henne of all fowles
is accounted best:
In two things farre
excelling all the rest.
For first, for those that want
or Braine or wit:
The Hennes braine doth augment
both that and it.
And in her body
she the egge doth breed,
The yolke whereof
turnes to much blood and seed.

Likewise the vapour and decoction of these Herbes infused into the eare through some Tunnell, much comforteth the braine, that is to say, of *Nigella Romana*, the flowers of Rosemary, and *Carduus Benèdictus*: and these not onely comfort the braine, but also sharpen the wit, exhillarate the minde, and procure healthfull sleepe. The washing of the feete in warme water once a moneth,

moneth, and throughly boyled, wherein hath beene decocted Camomill, the leaues of Lawrell, and the like.

After meate abſtaine one houre from all immoderate labour, either of minde or body; as after ſupper ſome reaſonable time from ſleepe; for to ſleepe vpon a full ſtomacke much dulleth the Braine, as it indangereth the body, which ſome ſay is thereby expoſed to as much as to ſerue in the face of an enemie.

When thou goeſt to thy bed, ſhut the windowes of thy chamber to exclude the wind, and draw cloſe the curtaines to ſhut out the Moone light, which is very offenſiue & hurtfull to the braine, eſpecially of thoſe that ſleepe, much more then of thoſe that wake. Afterwards in thy lying downe, firſt turne thee vpon thy right ſide, when thou a wakeſt againe vpon thy left ſide, that thy blood

and

and digeſtion, may the better repleniſh thy body; euer practiſing the memory to record and repeat things receiued in the Euening, the Morning following: for by want of practiſe, the retentiue facultie becomes dull and forgefull, as the Verſe to this purpoſe ſeemes to inſinuate;

Sæpe Recordari medicamen
fortius omni.
Solus & artificem,
qui facit vſus erit.

Engliſhed.

Tis vſe and practiſe
that becomes each skill.
For that makes perfect,
what neglect doth kill.

Neither deſire ſuperficially to reade many things, but rather well to vnderſtand thoſe fewe that thou doeſt; for euen as it little auaileth the ſtomacke to haue receiued much meate, except

except it be thence diſgeſted into nutriment to the body, ſo doth ſuch reading bring as little profit to the minde.

Signes to iudge of Debility, and Conſtitution of euery Braine, with ſome aduice for remedy of the ill diſpoſition thereof.

THe Debility of each weake memory ariſeth out of one of theſe foure cauſes: that is to ſay, either out of the too much heat of the braine, or too much cold, or too much moiſture, or too much drines; for too much heat dries vp the Spirits, too much cold hinders their operation and motion in the cauerne of the braine, too much drines the reception of formes, & too much moiſture drownes them vp; the ſignes whereof are thus perceiued.

1. If

1. If the braine be ouerhot, you ſhall perceiue an extraordinary heat in the head by the touching of it, and the parts about the head will be hot and red, as likewiſe the eyes very nimble in turning, the haires quickly growing and faſt increaſing.

2. But if ouercold, the head expreſſeth it by his coldnes, in the face ſcarce appeares any rednes, the turning of the eyes are ſlow and weake, the pulſe and breathing very deliberate, the haires long a growing, the head neuer offended with any hot cauſe: ſuch are for the moſt part ſleepie, fearefull, ſlothfull, ſlow to anger, and dull of memory, cold in their deſire to women, & weake of ſence.

3. Thoſe of a moiſt braine, are for the moſt part hayrie, and ſuch as are neuer troubled with baldnes; they ſmell ſlowly, but ſleepe ſoundly, and are ſeldome troubled with dreames.

4. But if the braine be ouer dry, there the apprehenſion is but ſlow to conceiue,

conceiue, yet ſtrong to retaine what it hath receiued: thoſe of this diſpoſition haue there haires hard & curled, the eies hollow, & become quickly bald.

The ſtate and diſpoſition of the braine being thus knowne, it remaines then that euery man be obſeruant and temperate in his diet, to take or forbeare ſuch things, as may be either good or hurtfull vnto it: As if the braine be ouerhot, thoſe things are to be obſerued, and accuſtomed, that deminiſh and allay the heat thereof, as the other to be forborne that increaſe it. If ouer cold, then are wee to abſtaine from all cold meates, and betake to their contraries ſuch as increaſe heat, and ſo moderating the extreamity thereof, it may be reduſed by this meanes, to a perfect perfection, and ſo of the reſt.

And thus much ſhall ſuffice to haue ſpoken of the 4. Conſtitutions or qualities of the Braine, the direction whereof is copious, in the workes of

of many learned Authors, which heare I purſue not becauſe I purpoſe breuity, but betake my ſelfe to further matter of Diſcourſe, Hiſtory, and witty propoſitions, furniture and talke for the triall of Wits and Braines.

Propoſitions follow.

Qu. *What is the Epitome or ſumme, the ſquare, and meaſure of a Chriſtian mans duty, which euen Nature teacheth, and God approues.*

Anſ. To doe to others as wee would be done vnto our ſelues, a moſt vpright iuſtice, and the fulfilling of the lawe and the Prophets.

Qu. *What is the Epitome or ſumme of all Philoſophie?*

Anſ. It is collected out of the infinite volumes of Philoſophers, that thoſe precepts that pertaine to humane felicitie are compriſed onely

in

in these 2 words, *sustinendo & abstinendo*, or in *ferendo & sperando*, In sustaining, and abstaining, in induring, and hoping, in bearing aduersities patiently, and abstaining from pleasures warily; hope still supporting vs to the Hauen of happines, that we be not too much cast downe by the one, nor corrupted by the other.

Qu. *What is that, which they that hauing nothing else for the most part are not without?*

Ans. Hope.

Qu. *What is the most beautifull thing of all others.*

Ans. Thal. Mil. answered the World, the admirable worke of God, and nothing more beautifull himselfe onely excepted, of which both from the Greekes and Latines it receiues the name. *Clemens Alexandrinus* saith the Creation of the World, is the Scripture of God, whose 3. leaues are the Heauens, the Earth,

Earth and the Sea, being as many letters therein as there are creatures in heauen and earth: For the heauens declare the glory of God, and the earth sheweth his handiworke.

Qu. *By what Element most hath it pleased God to expresse to the world his Iustice and his mercy?*

Ans. By water, when for the sinnes of his people hee therewith drowned the world: But his mercy thereby in the institution of Baptisme by water, and in that he would haue the holy Spirit by which wee are Regenerate, called by the name of water.

Qu. *What two wonderfull men were those, the one whereof was a trauellor through the Sea, and the other a waggoner through the ayre?*

Ans. Moses and *Elias.*

Qu. *What Shippe of all other was the most ancient, the most spacious, the most holy, and the most rich that euer was or will be?*

Ans.

Anſ. The Arke of *Noe*, in which all the men, wealth and creatures that eſcaped the flood were preſerued; and this is noted to be a type of the Church, for as without the Arke was no ſafety, ſo without the Church is no ſaluation.

Qu. *Who was hee that of a dumbe Father came to be the moſt excellent Orator in the world.*

Anſ. S. *Iohn Baptiſt*, of whom Chriſt himſelfe affirmes no greater to haue riſen among the ſonnes of women; vpon whom and the diſparity betweene Chriſt and him, Tis thus obſerued, that at his Natiuity the daies beginne to ſhorten, as at Chriſts Natiuity to increaſe and lengthen: ſo likewiſe in there deaths, when the body of Chriſt was exalted, and ſtretched out vpon the Croſſe, the body of S. *Iohn* was ſhortened by the head, according to his owne teſtimonie, It behoues Chriſt

to increase, and mee to be diminished.

Qu. *Of the children of* Iob *and theyr number, is a question I will now propound, when* Iob *had all his goods restored him double, yet had he by generation but seauen sonnes, and three daughters, as many as hee had before: how then did hee receiue all things doubled?*

Ans. Concerning his goods and cattle: first I will instance for his 7000. sheepe he had 14000, for his 3000. camells 6000. and so of the rest. And concerning his children; true it is hee receiued but his former number: yet it is conceiued that the number of them was likewise doubled, because these his 10. former remained yet with God; therefore it may be sayd he had 20. For as Saint *Hierome* saies, *Quicquid reuertitur ad dominum in familiæ numero computatur*, Whosoeuer they are that are returned

turned to the Lord, are reckoned in the number of the family: wherefore if he had receiued them doubled vpon earth, he ſhould haue had them trebled: And in this lyes a myſtery of the Reſurrection.

Qu. *Who and how many were thoſe, that had their name foretold before they were borne?*

Anſ. Sixe, *Iſmael*, *Iſack*, *Ioſias*, *Cyrus*, S. *Iohn* Baptiſt, and Chriſt our Sauiour for euer bleſſed.

Qu. *What number is it that our Romaniſts, ſo much dignifie aboue any other?*

Anſ. The fift, which they affirme to be a number of great efficacy and power, and much honoured by God: for by fiue words ſay they he would be incarnate, a Virgin ſhould become a Mother, and he himſelfe God and man; *Fiat mihi ſecundum verbum tuum*, be it vnto me according to thy word: by fiue words he

would haue his body conſecrate in the Euchariſt, *Hoc enim eſt Corpus meum*, This is my Body. Laſtly by fiue words he abſolued the Publican, *Deus propitius eſto mihi peccatori*, God be mercifull vnto me a ſinner: and ſo with other numbers they fable and triffle, which we paſſe ouer with many other of their errors.

Qu. *Much diſputation and controuerſie hath ariſen amongſt the Philoſophers, about* Theſeus *ſhippe; but what may we reſolue thereon, and wherein doth it reſemble the now preſent Romiſh religion.*

Anſ. This was the ſhippe in which *Theſeus* ſailed into Creet, when hee paſſed the Labyrinth, and ſlue the Minotaure; which ſhippe being long time after kept for a monument, was ſo ſupplied and preſerued by peeces, that the queſtion grew, whether it were any part of *Theſeus* ſhippe, or not; and it was afterwards reſolued that

that it was rather a new ſhippe all of peeces, then any part of the old, much like vnto the moderne Religion of Rome, that hath beene ſo peeced from time to time by tradition and nouelty, that it now ſcarce retaines any thing of the auncient veritie.

Qu. Luther *committed two great ſinnes, ſay ſome, and what were they?*

Anſ. He tooke from the Pope his treble Crowne, and from the Monks there fat belly cheare.

Qu. *What was hee the moſt wretched and poореſt of all creatures, that offered to the moſt rich and mighty in the world, what hee neither had to giue, nor was able to performe.*

Anſ. Sathan, when hee offered Chriſt the kingdomes of the world, to fall downe and worſhip him.

Qu. *What riches are thoſe that cannot be waſted?*

Anſ. Good turnes, for thoſe in

beſtowing are not waſted but increaſe: if thou beſtow them thou art the richer, if thou keepe them thou art the poorer, if thou ſcatter them thou doeſt not looſe them, if thou keepe them they looſe thee.

Qu. *Wherefore did not God make all alike rich?*

Anſ. Becauſe in his ſecret Counſell and wiſedome he ſaw it not fit, in which we muſt reſt our ſelues content in this wiſe diſtribution of his owne: For as one ſaith, the poore and the rich, are two contraries, but either very neceſſary vnto the other: for if all were rich, who would labour, if all were poore, where were reliefe, or helpe? Therefore God made the poore for the rich, and the rich for the poore, and either for each other: and it hath beene a controuerſie among ſome, whether of the eſtates is the more happy: moſt are of opinion that in pouerty is the

leſſe euill, the more freedome: for compare the richman and the poore together: the poore man laughes oftner and more hartily, without any deepe care: if it appeare, it doth no more, but ſo paſſeth ouer like a cloud; but the rich mans mirth is fained, but his griefes are not, but indeed, deepe rooted, and of long continuance: and what doth it profit a foole to haue riches, when they cannot buy wiſdome; the ſicke man when they cannot buy health?

Qu. *Whether is art or wealth more precious?*

Anſ. Res valet, ars præſtat,
ſi res perit, ars mihi reſtat.
Ars manet, ars durat,
fortuna recedere curat.

Engliſh.

Riches are good,
but Art commands that droſſe:
And ſtickes to life,
not ſubiect to their loſſe.

Que. *Whether hath Law, or Phiſicke the higheſt place, or precedencie?*

Anſ. This in times paſt was a queſtion diſputed in Greece, touching the profeſſors in thoſe parts, where the Phiſitions thus argued for ſuperiority, that ſince there are three chiefe goods pertaining to man his welfare and ſupport, ouer which euery one hath a Regent and Gardian aſſigned, which are the goods of the minde, the goods of the body, and the goods of fortune: The firſt whereof was the care of the Diuine the higheſt officer, for the worthieſt Miſtris.

The ſecond of the Phiſitian, becauſe the body is more worth then raiment, or goods; and the laſt of the Lawyer: Heereupon Phiſicke challenged the ſecond place and precedencie before Law: The Lawyer I know not what arguments he vſed; but after a long controuerſie it was concluded

concluded that law notwithstãding, should take the vpper hãd of *Physick*.

Q. *But by what argument was that consented?*

Answ. By this, as it was conceiued merrily by some, that when some Magistrate takes punishment of an offendor, the Thiefe goes before, and the hangman followes after: but this is not my opinion, neyther is it here meant but of the corrupt of eyther parte, against whom though this be spoken, there is not too much shide, nor any thing at all in scandall of those necessary Sciences, eyther of Law or Physicke, which are no lesse needefull to the Commonwealth, thẽ the sunne is to the world: but for such as degenerate from the truth of their profession, and onely like Vultures prey vpon the carkasses of spoyle, it were not amisse if such were cast out of the societie of men, as moste hurtfull infections to the

common-wealth.

Quest. *From whence had Physicke his beginning and perfection.*

Answ. Out of the Diseases, Sores, and distēperatures of the body, which consisting of 4. contrary Elements, are euer at opposition & ods among themselues, still menacing and offending each other: and so vpon this regard, to maintaine vnitie and preseruation, this great Lord sicknes admitted *Physicke* to weare his Liuerie, which now since is growne greater then his maister. For it hath the way to increase.

For, what in health,
men grapple and retayne :
If Sicknes come, it flyes
to ease their paine.

And it is the Physitions rule, well apprehending the aduantage of extreamitie, to cryc *Giue, Giue:* whilst the sicke hand replyes *Take, Take.*

The

The truth whereof was well approued by *Phillip* king of *Macedon*, when being dangerously sicke, and hauing a most Skilfull, yet most couetous Physition, that euery day asked him a reward: (Quoth hee) Take what thou wilt out of my Treasurie: for thou hast the Key that will open the locke to it. Whereupon it is guessed that sometimes Physitians vse theyr Patients as Lawyers doe their rich clients, who keep them long in hand, not for the difficultie of the cause so much, as for the prolonging of theyr gaine: and if it bee alwayes true, that as the market goes, the market folke will talke, some say, and which is a worse faulte too, that their conclusions are as deare as mens liues, and that no Physition can be expert, before he haue killed thirty men: but they are happie sayes some in this regard, because theyr successes the sunne shall beholde, but their errours the

Earth

Earth ſhall burie: and as one once ſpoke to a *Paracelſian quackeſaluer*: I commend thy art becauſe thou ſuffereſt not poor men to languiſh long in miſerie, but helpeſt them quickly to their graues.

Qu. *What arte or facultie hath the moſt Profeſſors?*

Anſ. One anſwered Phiſicke, but another replied that could not be, becauſe there was not aboue two Phiſitions in a whole Towne: when the other to maintaine his argument, thus proceeded to the confirmation. Vpon a market day he ſets one in the principall place thereof very ruthfully aſpected, his gummes truſt vp with a Handkercher, making lamentation, and to euery one that demanded his griefe, he anſwered his paine was toothach: vnto which euery one that demanded

taught

taught a medicine; ſo that he had as many medicines as market folkes, with which pretty concluſion, the verdict was giuen vpon his ſide: To which purpoſe one thus writes,

In mundo omnes volunt eſſe medici, omnes volunt aliorum infirmitates curare, nemo ſuas: Euery one would be a Phiſitian to cure other mens infirmities, but no man his owne.

Qu. *What is that we firſt wiſh for, and are neuer after weary of.*

Anſ. Health, which makes the moſt excellent harmony of content, eſpecially where there is a ſound minde, in a ſound body.

Qu. *What effect of all other is the moſt iuſt, and the moſt vniuſt.*

Anſ. Enuy, vniuſt, becauſe for the moſt part it purſues good men.

But ſecondly iuſt, becauſe it moſt hurts thoſe that moſt cheriſh it, for the enuious man is grieued, not ſo much for his owne euill, as for others good.

good: and ſo ſayeth *Dauid*, concerning the felicitie of the godly, *Impius videbit, & iraſcitur*, the wicked ſhall behold it and be ſorrowfull, and as the Poet ſayes ----

Inuidia Siculi non inuenere tyranni,
Tormentum maius.

No Tyrant ere did
greater torment find,
Then enuy that corrupts
and frets the minde.

And as *Seneca* likewiſe ſaith, The enuious man drinkes the greateſt part of his owne poyſon himſelfe, and therfore let vs avoyd that euill, if not for others, yet for our own ſakes.

Queſt. *In how many dayes conſiſts the whole ſpan of mans life?*

Anſ. Ah, the many dayes that we can remember, when as yet our whole life is but one day; for what ſee we in our whole life, that we ſee not euery day, the ſame Sunne, the ſame Moone, the ſame Winter, the ſame

ſame Summer, the ſame buſineſſe? and what is that, that hath beene, but the ſame that ſhall be, and there is no new thing vnder the Sunne: yet for this little inch of time, and the leſſer variety therein, how many ſell themſelues to perdition? for computate the whole extent of time, I doe not ſay from this day to the end of the world, but from *Adam*: and what is it but a drop of water to the whole Ocean? not a minute to eternity.

Queſt. *What two things are thoſe that make equall the happy and the wretched?*

Anſ. Sleepe and death, that makes one the oppreſſor and the oppreſſed, the ſeruant, and the maſter, *Codrus* and *Craſſus*, and ſo like the publican giues away the one halfe from our vſe, out of the little that we haue.

Queſt. *What is the Nature of ſleepe?*

Anſ. Ariſtot. affirmes it, to be the porch betweene Life and Death, for

ha

hee that ſleepes is neither aliue nor dead, neither mortall nor immortall, but hauing a kind of temperature of either.

It is mentioned in the Romane Hiſtories of a certaine man, that being in much debt and danger, the perturbations of humane mindes, and depriuers of this nurſe of Nature ſleepe, notwithſtanding as one inſenſible thereof, hee ſecurely tooke his reſt: After dying, the Emperour would needs haue his bed, as though perſwaded ſome hidden vertue had beene in the ſame, that nothing could breed his diſtemper thereupon.

Queſt. *There are three meſſengers of death, and which are they?*

Anſ. Caſualty, infirmity, and old-age: The firſt ſhewes it lying hid; ſecond appearing, third at hand.

An Explication of the word Mors, and the letters thereof.

M-ordens O-mnia R-oſtro S-uo.
M-utans Omnes Res ſepultas.

Engliſh.

Death controwles
all mortall things,
Waſting ſubiects,
changing Kings.

Queſt. *BEfore I proceed any further, I know thou art not ignorant, that it hath beene a queſtion of old, and diſcuſſed by wiſemen of either part, but as yet I thinke* ſub iudice lis eſt, *whether it be neceſſary for a wiſe man to marry, and enter that ſociety by which generations are produced, and death is exerciſed notwithſtanding his waſtfull ſickle, with ſtill plentifull Harueſts and increaſe.*

Anſ.

Answer. Though some holde it a weakneſſe in a wiſe man to marrie, to deliuer vp his freedome, and inthrall himſelfe and his libertie, into the hands of a woman: yet wiſemen that better haue wayed the condition thereof, finde many profites that accrue vnto man thereby, without which a wiſe man can hardly liue a contented life: as firſt, the benefit of ſocietie. For, It is not good for man to be alone. Secondly, of the Mariage-bed: for auoyding of Fornication, let euery man haue his wife. And thirdly for the fruit thereof, which are Children: thy Wife ſhall bee as the fruitfull vine. And laſtly, heereby thou haſt found out a truſtie Guardian for thy houſe and goods, an ouer-ſeer of thy Seruants, a comforter in affliction and miſery, and the full accompliſher of thy ioy and felicitie. Away therfore ye haters of wom̄, for it is verified to vs by the ora-

oracles of God that they are needfull, necessary, behouefull, the Authoritie whereof without further question, here seales vp the controuersie: and as another sayth, he that hath no wife is as a man vnbuylt, wanteth one of his ribbes: is like *Ionas* in the middest of the Sea, ready to bee ouerwhelmed with euery surge and billow, but then coms a wife like a ship, and wastes him ashore, and so saues him from perishing. Of whome the Poet thus further addes,

Prima fuit mulier,
patuit cui ianua lethi:
Per quam vita redit,
prima fuit Mulier.

English:

As by a Woman
entred Death by Sinne:
So, by a Woman,
Life and Grace came in.

Question. *What was the wise man,*

coun-

counsell for the cheyse of a Wife?

Answ: Non solum est oculis ducenda, sed auribus Uxor: Not to choose a wife by the Eye, that is, for beautie a brittle and fading dowrie; but by the Eare: that is, from the good reporte and commendation of others.

Question. *What Comparison haue the Auncients made betwixt the Woman and the Ribbe, and what reasons haue they thereupon framed, for their much Loquacitie and babbling?*

Ans. These: That first as the Ribbe is a bone, hard, crooked, and inflexible, so is a Woman in her will, like the forme thereof, crooked and peruerse, and hardly inclyning to the desire of her Husband: and for their much loquacitie, hereuppon they ground their reason: That, as if you put a company of Bones or Ribbes into a bagge, they will rattle and clatter together, but if you put certain lumpes of Earth therein, the mettall of mans crea-

Creation, they meete without noyſe, or iarring violence.

Qu. *Who was hee that had that one woman, that was to him both mother, ſiſter, and wife.*

Anſ. Euphorbus, of whom the verſe followes,

Me Pater è nata genuit,
mihi iungitur illa:
Sic ſoror & coniunx,
ſic fuit illa Parens.

Queſt. *What is the true lawe of friendſhip.*

Anſ. To loue our friend as our ſelfe, and neither more nor leſſe but ſo: to which purpoſe is heere inſerted a ſtory of a certaine wiſe woman, that had but one onely ſonne, whoſe ſociety in the way of friendſhip many deſired: to him ſhe gaue three Apples, willing him to giue them to his three friends, when they were

were hungry in the way, to be cut & deuided among them. In the doing whereof the first cuts his Apple in two, in equall parts, giuing the lesse to this womans sonne, and reseruing the greater part vnto himselfe: The second likewise vnequally deuided his, but yet gaue the bigger to this womans sonne, and kept the lesser for himselfe: but the third deuided his equally, reseruing iust the one halfe that he gaue, which being told to his mother she bade him choose the last for his associate, because the first was vniust to another, the second to himselfe, and he onely vpright in his diuision.

Quest. *Who was he that first forbad Priests marriage, and whereupon did he afterwards alter that constitution?*

Ans. P. Greg. 1. was the first that proceeded in that restraint: But when afterwards hee heard to be found the heads of 6000. infants, that

that had beene drownd in the riuer Tiber: he then ſighing, repelled his decree and ſayd, It is better to marry then burne.

Qu. *Wherefore did our forefathers in all theyr iourneyes, hold it good lucke when a Wolfe had croſt their way, but euill lucke, if a Hare had croſt it.*

Anſ. This ſayth my Author, hath ariſen as a jeſt, for as our forefathers were valiant and ſtrong, ſo they were likewiſe conceited and merry; for who will not thinke it better lucke, that a Wolfe ſhould croſſe the way and be gone, without further hurt or danger, then there to ſtay and deuoure him? But for the Hare, it were better lucke that ſhe ſhould be killed, then ſo croſſing it to eſcape.

Que. *Whence proceeds it that thoſe creatures that are moſt vſefull and beneficiall to man, are ſo fruitfull and plenteous, whereas thoſe other wild, rauenous*

and

and cruell, are more rare and scantedly?

Ans. This proceeds meerely from the prouidence of God, & his goodnes to mankind; for otherwise how would it be, if there should be as many wolues as sheep, which thogh killed and eaten daily, are notwithstanding plentifull, as diuers others of his good creatures, whom he multiplieth aboue measure? as for example likewise, the Hare whom all doe hunt and pursue; yet her kind is not diminished in regard of her fruitfulnesse which is such, that when she is with young, she againe coupleth, hauing within her some of a former maturity already hairy, others naked without their furre: others not yet formed, and yet others conceiuing: whereas the Lyon a cruell creature brings forth but one in her whole life time.

Quest. *What little creature is that, that hath the softest Body, but the hardest*

hardeſt teeth of all other.

Anſw. The white worme, the bodie whereof is more ſoft then woll, yet with her Teeth dooth ſhe pierce the hardeſt Oake.

Queſt. *What Artificers are thoſe that haue moſt Thieues come vnder their handes?*

Anſw. Not Taylors nor Myllers, as the olde ſaying is, but Barbers, for euery Thiefe and Knaue to diſguiſe themſelues falles vnder their handes.

Qu. *What was Saint Chryſoſtomes opinion concerning Dauncing?*

Anſw. That where dauncing was, there was the Diuell, neyther to that ende did God giue vs our feete, ſo wantonly to abuſe them. For, if (fifthly) wee ſhall anſwere for euery idle word: ſhall we not likewiſe for euery laſciuious and idle motion of the Bodie, which tend only to follie and luſt?

Hereuppon was annexed a ſtory of

a certaine dauncer, whoſe ambicious Actiuitie was ſuch, that forſaking the ground, hee would needes ſhew his trickes in the Ayre, to the which purpoſe hauing there faſtened a Rope, he beginning after his accuſtomed manner, to caper and daunce, his footing fayled him, and downe he fell, wherat ſome laughed: when among the reſt a Foole not farre ſtanding off, fell a weeping; of whome a reaſon being required, he thus anſwered.

I weepe becauſe I am counted a Foole, yet haue more witte then this Dauncer, becauſe I know that it is written in the Pſalme, that not the Ayre, but the Earth is giuen vnto the ſonnes of men: vpon which I content my ſelfe to tread, not attempting further, as *Icarus*, and *Dedalus*, and ſome others as wel as this fellow, that haue payed for their preſumption.

Que. *What two things are thoſe that many deſire before they haue them, and*

when

when once possest, with a greater desire would be deprived thereof againe.

Answ. Old-age and Marriage, the latter whereof hath oft bin compared to a Feast, where those that are within and full, would faine come out, and those that are without emptie, would faine come in.

Quest. *In what things doth laudable Olde-age most solace, and make glad it selfe?*

Answ. In the remembrance of an honest fore passed life, and in the hope of a better nere succeeding.

Quest. *Whence was it that of old Bacchus or the God of Wine, was pictured like a Childe.*

Ans. Thence it was, because the drinking of wine puts care and troubles out of the minde, and in steade thereof filles it with mirth and lightnes, making men free from sorrow, louyall, lightsome, and pleasaunt as Children.

Queſt. *In what part of the Earth doth no Snow fall:*

Anſw. In the Sea, which by reaſon of the hote vapours it ſends vp, diſſolueth it before it falles therein.

Qu: *In what part of the Earth doth it neuer rayne?*

Anſ: In *Egipt*, which is watered by the ouer-flowing of *Nylus*.

Queſt. *A certaine Scholler told* Eſop, *hee had heard there was nothing more ſtrong then Iron, by which all things are wrought and ouercome: but yet for all that (quoth he) I thinke the Smith to be more ſtrong then it, which workes and inforceth it as he pleaſeth: But what was* Eſops *anſwere.*

Anſw. The mother of the Smith which hee held to be more ſtrong then either, which bore the tamer of Iron.

Queſt. Dioniſius *the Tyrant demanded the reaſon why Philoſophers viſited the gates of rich men, and not richmen*

the

the gates of Philoſophers.

Anſw. It was anſwered by Diogines, becauſe Philoſophers know what they want, but theſe know not, and therefore ſeeke it not, for if rich men vnderſtood they wanted knowledge, they would much more viſit the doores of Philoſophers, for the pouerty of the minde, is much more then the pouerty of the body, for he is a man that wants money, but a beaſt that wants knowledge.

Dioniſius King of *Sicilia* ſent for an excellent Muſitian, to ſing and play before him, promiſing him a reward therefore. The Muſitian after three daies imployment demanded his reward which this King refuſed to pay, telling him, the pleaſure of the hope of his reward, was as much to him as the pleaſure of his ſinging, and ſo he ſhould take one pleaſure for another.

Queſt. *Who of all other were the beſt Orators.*

Anſ. *Tully* and *Demoſtenis.*

Queſt. *What did the anncients thinke of* Homer.

Anſw. That hee was the Father of all wits, and heereupon it was that *Palaton* the painter drew *Homer* vomitting, with a flocke of Poets ſtanding about him, ready to ſup it vp; one of which it was obiected to Virgill, that he had beene, in that hee had ſtollen ſome of *Homers* verſes, and framed them into his owne worke, who thereunto anſwered, am not I then a ſtrong man, that can wring *Hercules* klob out of his hand.

Queſt. *Whether is that Commonwealth more happily gouerned, in which the Prince is euill, and the Councellors good, or where the Councellors are euill and the Prince good.*

Anſw. Moſt true it is that *Lampridius* reports that that Common-

wealth,

wealth, is more ſafe and better gouerned, where the Prince is euill and the Councellors good, then where the councellors are euil & the Prince good: and the reaſon is for that one euil man or diſpoſition, is more eaſily amended by the example or perſwaſion of many good, then many euill by the example of one good may be come bettered: for inſtance whereof, *Saul* was a wicked King: yet by the Councell of *Samuel* did hee thoſe things, which other wiſe he would not haue done, on the otherſide, there is no Prince ſo good, that may not be ſeduced by wicked Councellors.

Queſt. S. Auſtin *wiſhed he had liued to haue ſeene Rome in her floriſhing eſtate, to haue heard S. Paul ſpeach, to haue ſeene Chriſt in the fleſh: but what ſaith* Lactantius *and* Bede.

Anſw. Thereupon, peraduenture ſaith the firſt, wee ſhall neuer ſee

Rome, neither is it any matter to see that harlot as she now is, but for the other two I trust both to see and behold. But saith *Bede* my soule desires onely to see Christ my Redeemer, in his exaltation and glory.

Quest. *Wherein doth principally consist the worship of God.*

Answ. In one word God is to be worshippe. A *MORE.*

Amore summo	With all our loue,
More vero	with the right maner
Ore fideli	with faithfull mouth
Re omni	with all affection.

Quest. *How is his Kingdome to be purchased?*

Answ. Hearken and S. *Austin* will tell thee, where in the person of God he thus saith, *Venale habeo: Quid domine*: I haue to be sold, What Lord? The Kingdome of Heauen: How is it to be purchased? My kingdome

is to be purchased by pouerty, my ioy, by griefe, my rest by labour, my glory, by ignominy, my life by death, &c.

Quest *What heires are they that first die before they enter into there possession.*

Answ. The faithfull.

Quest. *Wherein consists the faith of most ignorant Romanists.*

Answ. To beleeue as the Church beleeues for instance whereof saith one, a Collier being tempted of the Diuell about his faith, the Diuell thus asked him how hee beleeued, (quoth he) I beleeue as the Chruch beleeues, and how beleeues the Church quoth the Diuell: As I beleeue saith the Collier; and further the Diuell could not driue him, euen such is the faith of the Church of Rome, and her ignorant followers, vnderstanding nothing but follow-

ing others opinions, in beleeuing as they beleeue.

Queſt. *A certaine godly man being inuited to a banquet on the morrow following what was his anſwere.*

Anſw. If you will any thing with me, now I am ready, but I will not promiſe you to be ſo to morrow, for of all the dayes that I haue liued, I haue not beene aſſured of one morrow.

Queſt. *Wherein conſiſteth true wiſdome.*

Anſw. Not in grauity of looke, in face or haire, but in the wiſdome of the minde, which is to remember time paſt, to imbrace the preſent and wiſely prouide for the time to come; to which purpoſe is heare inſerted the error of King *Fredericke*, to whom the Venetians ſometimes ſent Embaſſadors, two Gentlemen very ſeeming yong, but of ripe wiſdome and vnderſtanding: the King

diſtaſ-

diſtaſting there too ſeeming youth, would not admit them into his preſence, who thereupon anſwered him, that if the Senate of Venice had imagined wiſedome, to conſiſt in hoarines, or beard, they would haue ſent him two long bearded Goates: to which purpoſe the Poet thus ſupplieth.

Si prolixa facit ſapientem,
barba quid obſtat
Barbatus poſſit quin
caper eſſe Plato.

Engliſh.

If wiſdome did conſiſt in haire,
or Beard,
A Goat might then,
to *Plato* be preferd.

Queſt. *What part of what creature is that which mingles all the foure Elements in one.*

Anſw. The belly of man which re-

receiues into it, the fruits of the Earth; of Trees, the fiſhes of the Sea: The fowles of the ayre, and inſtead of the Element of fire, ſtrong wines, ſpices and the like, that it is no wonder if they ruine the whole, where ſuch diuerſity of mixtures are ---

Frigida cum Calidis
pugnant humentia ſiccis.
Mollia cum Duris,
ſine pondere habentia pondus.
Where cold and hot,
and moyſt and dry
And ſoft and hard,
things light and heauy lye.

Qu. *What was the greeke Moonkes anſwere to him that demaunded the reaſon: wherefore hee would not eat his meate ſitting, but walking.*

Anſ. Becauſe (quoth he) I will not make of it as a worke, but as an accelſory thereunto, but our ſeaſons yeeld

yeeld more Philoxines, then such Greekes that will not onely sit with ease to prolong time, but with him could wish there crane neckes might more long retaine their pleasure.

Quest. *Three things are moderately to be used and what are they.*

Answ. Bathes, wine, and women, the meane or excesse whereof, either much helpe, or hurt the body.

Quest. *How doth the wise man interpret the drunkerds cups.*

Answ. The first (saith hee) is for health, second for pleasure, third for excesse, the fourth for madnesse, the fift for quarrell, and the sixt for sleepe.

Quest. *What foure good mothers, are those that bring fourth foure bad daughters.*

Answ. Truth, hatred, security, danger, prosperity, pride, familiarity, contempt.

Quest. *Whence was it that* Architas

that

that famous Architect became ſo admired for his art and skill.

Anſ. By his woodden Doue that he ſo quaintly made for the triall of his worke manſhip, which as many Authors doe deliuer being filled with ayre and breath, and hung with wings and appurtenances neceſſary, flue in the ayre like another liue Doue.

Queſt. *Whether are their* Antipodes *or not.*

Anſ. The auncient Philoſophers and Geographers haue gathered by ſtrong coniectures, and reaſons, on the otherſide of this habitable world, to be another earth beyond the Ocean, and couered therewith, in which are men, that with there feete walke oppoſite to ours: S. *Auſtin* and *Lactantius* deride the conceit heereof, without ſhewing any reaſon to the contrary: But *Pliny* is not of their opinion who ſaith, that there

are

are ſuch, euen reaſon it ſelfe perſwads and experience ſhowes.

Queſt. *An old Courtier being asked by what meanes hee continued, ſo long to liue, and grow old in Court, being a thing ſo earely happening.*

Anſ. Anſwered by taking of iniuries: receiuing wrongs, and returning of thankes; and thereupon grew his happines, to be one of thoſe few according to the ſaying, for *Paucos beauit Aula, plures perdidit, & quos beauit perdidit*: The Court hath made few happy, it hath vndone many: and thoſe that it hath moſt fauourd it hath vndone, dealing with her fauorites as *Dalilah* with *Sampſon*, or as time with her Minions, that ſtill promiſeth better and longer dayes, when in a moment ſhe withdraweth the one, and performeth not the other, but falcifieth in both, as one lately to this purpoſe hath both

both experienced, and vttered as followeth.

Euen such is time
that takes in trust
Our youth, our ioyes
and all we haue
And payes vs but with age
and dust,
Within the darke
and silent graue.
When we haue wandred
all our wayes
Shut vp the story
of our dayes.

--- But this generall rule is not without exception.

Quest. *What westerne Iland is that, that hath lost more people and blood, then all the Easterne can repaire to her former station againe.*

Ans. The Iland of *Hyspaniolo*, ouer

uer run by the Spanyard, where the poor *Indyan* ſauages haue bin ſlaughtered in greateſt nnmber, in greateſt crueltie, yea euen vpon wagers layde vppon their liues, for ſport and merriment, vpon the ſimplicitie of one of which, this enſuing ſtorie hath dependance.

A certaine Spanyard ſent his poore Indian Seruant of a meſſage with Byrdes and other gratuities to another of his countrymen, with a Letter therin mentioning the particulars ſent, which this vaſſaile ſomething pinched by hunger, not truſtily carrying, had made bolde by the way, now and then to eate one of the Byrds, thinking his maiſter could neuer come to knowledge therof: But afterwards deliuering the reſidue and the Letter: He to whom they were ſent finding his number ſhort, wrote backe hee had not receyued his due: whereupon the Maiſter queſtioning

his

his ſeruant, with threates and blowes compelled him to reueale it, whereupon he wondering gaue notice vnto his country men, that they ſhould take heed of thoſe white papers, with blacke notes in them, for they could tell tales.

Natiue and Domeſticall.

Qu. *What three Churches are thoſe that haue their ſeuerall prerogatiues before any other in this Land?*

Anſw. *Paules, Weſtminſter*, and *Salisbury*: Paules for her antiquity, ſpatiouſnes, and ſtrength, Weſtminſter for curioſitie, and workmanſhip, being 52. yeares in buylding: Salisburie for varietie of Pillars, windowes, and Gates. Secondly, Paules for the continual ſociety of the liuing: Weſtminſter, for her royal ſepulture of the dead: Salisburie, for her tripartite calculation of the yeare, hauing in it as

as many windowes, pillars, and gates, as there are Dayes, Howres, and Moneths, in the yeare: Of which one thus writeth.

Wonders to tell, how many Dayes
in one whole yeare there beene:
So many windowes in one Church,
men ſay are to be ſeene.
So many Pillars caſt by arte,
of Marble there appeare:
As many Howers doe flye and flye away
throughout the rowling yeare.
So many Gates doe entry giue,
as Moneths one yeare doe make:
A thing well knowne for truth,
though moſt it for a Fable take.

Vnto which may likewiſe as a fourth be added, though inferiour to to the reſt, for ſpatiouſnes and bulke, yet famous, for the Neatnes, roundnes, and Monument therein preſerued: of which it is thus deliuered.

Heraclius

Heraclius Patriark of *Ierusalem*, consecrated a Church for Knights, Templars, so called at the first Institution, about the yeare of our Lord, 1113. they dwelt in part of the Temple, hard by the Sepulcher, whereof they were so named: and vowed to defend the Christian-Religion, and the Holy-land, and Pilgrimes going to visite the Lords sepulcher, against the Mahumetanes and Infidels, some of whose Images are to be seene, with their legs a crosse: For, so they were layd buryed in that Age, that had taken vp the Crosse (as they termed it) to serue the Holy-land: Amongst whom was *William Marshall* the elder, a most powerful man in his time, *William*, and *Gilbert* his sonnes Marshalls of *England*, and Earles of *Pembroke*, vppon *William* the elder his Tombe, some yeares since was read in the vpper part, *Comes Pembrochiæ*, and on his side, this verse.

Milet

Miles eram mœrtis,
Mars multos vicerit armis.

In proceſſe of time, when with inſatiable greedineſſe they had horded vp great wealth, by with-drawing Tithes from the Church, appropiating ſpirituall liuings to themſelues, and other had meanes, their riches turned to their ruine. For, they fell at variance with other religious orders, reiecting their obedience to the Patriarke, procured enuie of the common ſort, and in the yeare 1312. this Order was condemned of impietie, and by the Popes authoritie vtterly aboliſhed, and the poſſeſſions aſſigned to the Hoſpitalier Knights of Saint *Iohns* of *Ieruſalem*.

It is apparant out of auncient writings, that this place after the expulſion of the Templers, was the ſeat and habitation of *Tho.* Earle of Lancaſter;

caſter ; and of Sir *Hugh Spencer*, King *Edward* the ſeconds minion, afterward of Sir *Aymer de Valence* Earle Pembrooke, & in the end turned into two Colledges or Ins of Courts, of and ſo much of the Temple: Monuments, and Antiquity thereof.

Greyes Inne ſo called, being aunciently the dwelling houſe of the Lord *Greyes* of Wilton, Lincolnes Inne of the Earles of Lincolne.

Queſt. *What three Riuers are thoſe that haue the precedencie before others.*

Anſ. Thames, Seuerne, and Trent, Thames, for the ſtately buildings ſhe paſſeth by: and for Swans, and ſhippes, that ſhe beareth, Seuerne for her ſwiftnes, and beautifull ſhores: Trent for her variety of floods and fiſh, which ſome thinke to be ſo called of Trent of Renchwoord, which ſignifieth thirty, becauſe it is ſayd ſhe beareth thirtie, ſeuerall

ſeuerall ſorts of fiſh, and thirtie Riuers fall into her flood.

Queſt. *What forreſt was that, that was erected out of the ruines of moſt Churches, Townes, and Villages, of any other in this Kingdome.*

Anſ. Newforreſt, in Hampſhire, which *William* the Conqueror to erect pulled downe thirtie ſixe Churches, all the Townes, Villages, and and Houſes, farre and neere; and brought all within thirtie miles compaſſe to a forreſt for wild beaſts, for which hainous offence, the iudgments of God, ſoone ouertooke his poſterity: for *William Ruſus* his ſecond ſonne King of England, in this forreſt was ſhot through as hee was hunting by *Walter Terrill*, ſhooting at a Hart and ſo periſhed, the other blaſted with a peſtilent ayre, his grandchild purſuing his chaſe was there hanged amongſt bowes and ſo died, and thus much for example and Diſcourſe. *C. B.* *Heere-*

Hereafter followeth certaine Collections or ſnatches, of things moſt materiall and ciuill, out of Albertus Magnus, Lemnius, and others.

Of the Longings of women.

ALbertus ſaith, that the longings of women moſt commonly haue their beginnings at the end of three moneths, eſpecially conceiued of a female child, which is the time that the haire beginneth to grow, and the effect thereof proceedeth of the abundance of cold, and raw humors conuerted within the wombe. The reaſon oftentimes that they are indangered, diſapointed of their longings, growes through the vehement pur-

ſuite,

ſuite, and deſire of the obiect preſented to the minde, which is ſo extreame that it altars and ſtopes the courſe of nature, and office of the members within, whereupon many times death enſueth, but moſt commonly to the child, for proofe whereof, a woman there was, that longed for a bit of the buttucke of a man, and hauing obtained it was not ſatisfied, but likewiſe deſired an other, which failing of, ſhe afterwards was deliuered of two children, whereof the one was liuing preſerued thereby, and the other periſhed.

Of the ſtrength and power of Imagination.

IMagination according to *Lemnius*, &c. is of that ſtrength and force, that it makes the things to be, that many times it imagineth are: As for exam-

ple, it hath infected a body, by meere imagination that it hath taken infection, and ſo ſtrong it is, that it makes a beggar a King, and a King a beggar, deceiues poore fathers, bleſſing their children for their owne, by apparance of ſimilitude. In forming whereof, the imagination of the mother is of no little force, as is witneſſed by the ſtory of an Ethiopian Queene, which by her husband of the ſame kind, conceiued and brought forth a childe, of a delicate hew and complexion, by fixing her eyes and intention vpon a beautifull picture that hung before her. To which effect Sir. *Tho. Moore* likewiſe in an Epigram and other writings of his, wittily ieſteth at one, who exceedingly doted on his child, becauſe it ſo truly reſembled him, when his wife and ſome other knew (as he addeth) it was begot when he was not at home: for which ſimilitude hee

thus

thus giueth like reaſon, the ſtrong imagination of the mother dwelling vpon her husband, in the thought of his wrong and feare of his returne, had power to create in this act, his ſimilitude of body, by his preſence in minde. And this likewiſe is the reaſon ſaith an other, that children are ſometimes like their vnckles, grandfathers or others (the more intention of thought moſt commonly ſeated vpon them than ſtrangers.) And therefore we conclude it of more certainty to iudge our children our owne, by their inclination and diſpoſition drawing neere vnto ours, than by the outward Phyſiognomie or feature.

Whether Monſtrous births, or abortiues of reaſonable ſoules, ſhall be partakers of the Reſurrection.

IT is anſwered, that whatſoeuer indued with humane forme, and takes from our firſt parents, the due order of their naturall procreation and birth, although monſtrous in ſhape, and deformed in habit, requiring the gifts of reaſonable ſoules, ſhall be partakers of the reſurrection: yet thoſe things which preſent nothing but the ſhape of man, and commixt with other creatures, exerciſing their actions otherwiſe then men, they haue no part of this promiſe, nor ſhall haue the honour of renouation at the latter day: ſuch are Fawnes, and Satyres, Centaures and Syrens, and

and ſuch like: but for the other borne and begot of reaſonable ſoules, they ſhall be raiſed vp, and their deformities done away. But for ſuch vntimely births, whoſe bodies vncompact and deſtitute of reaſonable ſoules, deſeruing not the name of humane creatures, ſhall not be raiſed vp againe. And therefore we conclude, that whatſoeuer, is brought forth of humane ſeede, and not ingendred of the concourſe of vitious and ſuperfluous humors, although neere ſo deformed, hauing once receiued the breath and Spirit of life, ſhall be raiſed vp at the latter day, and made beautifull and perfect.

What it is that prickes the conſcience, guilty of any notorious crime.

THE conſcience, is the true witneſſe of Gods diuine power and iuſtice, ſeated in the boſome of euery liuing man, by that finger that made all men and creatures, as the faithfull taſte or witneſſe, to approue or condemn to our ioy or griefe, the whole actions of our liues, either good or euill, performed or intended: The force whereof is ſo great, that in its owne purity it acquites a middeſt a thouſand condemnations, but tainted condemneth it ſelfe, where no man accuſeth: It is like the vpright Iudge that will not be corrupted, but lay open the owne boſome, euer preſenting the moſt ſcarlet ſins, and

ſuch

ſuch as we would labour to put from vs, and waſh away in wine and ſtrong drinkes, or forget with meriment, ſetting them before the face and forehead of him that committeth them, with the deſerts and puniſhments due vnto them, from which continuall apprehenſion and terror, as our naturaliſts do obſerue, is ſtroken a chilling and coldneſſe into the bloud, and a retyring of it ſelfe into more inferiour parts, which feare and apprehenſion of iuſtice, an inſtinct of that diuine impreſſion, ſuddenly ſtrikes and ſtartles, thereby cauſing as it were a ſenſible compunction or pricking in the breaſt, and by which terror of the minde, and inordinate retirement and ſhrinking of the bloud and ſpirits, the countenance becommeth pale and meager, the body and all the parts thereof deficient. For as ſaith *Salomon*, the body will beare his infir-

mitie, but a wounded and broken ſpirit who can ſuſtaine? &c.

Of the ſtrange nature of the Cocke.

THe Cocke, as *Pliny* writeth, and as our own experience witneſſeth, is a bird not great, yet of that height and courage, that it rather dyeth in fight then yeeldeth to his aduerſary: of that pierſlug voyce, that it daunteth the Lyons courage, of that obſeruance and intelligence, that he diſtinguiſheth houres, and ſeaſons, and whereas all other creatures after the act of venery, are dull and melancholike, only the Cocke, the cuntrey horologe, as one tearmeth him, is otherwiſe, as appeareth, by the after clapping of his wings, ſprightly rowſing of himſelfe, and ſending forth of his note, yet in his age, it is obſerued,

as at 5. 8. 12. 14. yeeres, ſooner or later in ſome than in others, he layeth an egge, which is round and ſmall, in ſome hole, or hedge, which by ſitting vpon, he bringeth forth to ſome venemous ſerpent, or other thing, but moſt commonly to the Baſiliske, a ſerpent that poyſoneth by his breath or ſight: As *Affrica* and ſome parts of *Garamanta* doe witnes, as our poet writeth to that efect.

To lurke far off,
yet lodge deſtruction by,
The Baſiliske,
doth poyſon with the eye.

Of the ſtrange nature of the Wolfe.

PLiny likewiſe noteth of the Wolfe, a creature outwardly reſembling a dogge, yet for her vnderſtanding in ſome de-

gree drawing neare vnto man, that minded to make prey vpon any thing as by extremity of hunger oftentimes inforced thereunto, ſhe firſt ſuruaies the likelihood of aduantage to be made againſt her, which if ſhe finde too able for her ſingle incounter, ſhe preſently by howling drawes together more of her cumrages, which ſo aſſembled, deuoure either man or beaſt. And it was credibly informed me by a friend of mine long reſident in Ireland, of one that trauelling in an Euening betwixt two townes, in that counrry ſome three miles diſtant, wat three ſeuerall times ſet vpon by a Wolfe, from whoſe Iawes by his ſword he ſo oft deliuered himſelfe: approaching neare the towne whereto hee was bent, he incountred a friend of his trauayling vnarmed towards the towne from whence hee came, vnto whome, (aduiſing him of his

peril

perill, and aſſault, accounting himſelfe ſecure ſo neare the towne) he lent his ſword: now hauing parted and diuided themſelues ſome little diſtance, this old wolfe ſets vpon his new gueſt, who finding him armed with the others weapon, preſently leaues him, making after the other with all ſpeede he might, ouertooke him before hee came to the towne, aſſaulted and ſlue him. *Pliny* likewiſe addeth, that the breaah of a Wolfe who euer it breath vpon maketh hoarſe.

Of the Tyger and the Elephant.

THE Tyger as *Geſner* and *Pliny* make mention, is of ſtature not great, yet of foot the ſwifteſt of many ſwiftones, which is noted other in the purſuite of her young, fetcht off when ſhe trauelleth for prey, which when

when ſhe returneth and findeth not, ſhe preſently coaſting the country about, in a moment ouertaketh her fellon, that many miles was before her, which he warily obſeruing as behoueth his ſafety and cunning, perceiuing her comming, ſetterh down one of her young ones, which ſhe taking vp in her mouth, ſeeketh no more till ſhee haue brought that home to her furre againe, how farre ſoeuer in diſtance, which there once deliuered, out ſhe maketh againe, and vnleſſe more ſpeede preuent, or cunning preuaile, ſhe recouereth an other, which ſometimes by looking glaſſes and ſuch like layed in her way, wherein viewing her ſelfe, or the like of young, ſhe amazedly ſtayeth, ſo hindered and diſappoynted, loſeth the ſubſtance for ſhadowes, which when ſhe perceiues, returning with rage, ſhee furiouſly aſſaulteth what ere ſhe meetes in her way.

It is likewise obserued in his naturall history by our former author, that the worst things are euer most plentifull, the last more dainty and rare, as is approoued by example of a field mouse there mentioned, who euery moneth bringeth forth 33. yong, whereas the Elephant (a creature of strength and vse) goeth thirty sixe moneth to be hardly deliuered of one.

Of the Excellencie, vertue, and nature of stones.

THe Turcoyse stone, if the wearer of it be not well, changeth his colour, and looketh pale and dim, but increaseth to his perfectnesse, as hee recouereth to his health, with which our Poet thus accordeth in his comparison.

As a compaſsionate Turcoyſe
that doth tell,
By looking pale
the wearer is not well.

Many other precious Iemmes there are, that looſe their vertue and ſplendor, worne vpon the finger of any polluted perſon, and therefore leaud and vncleane liuers, ſuch as defile their bodies with women, neuer adorne themſelues with theſe diſſenting iewells which would bluſh at their ſhame, and betray their ſubburbes. A rich inueſture ſaith one they are, but of ſmall vſe in our daies, hardly meeting with a finger that ſpoiles them not.

In the end of *Auguſt*, the Moone increaſing, there is found in the ſwallowes belly a ſtone of excellent vertue, for the cure of the falling ſickneſs, and which dries vp the thinne

thinne and gluttinous humors wherupon it is chiefely ingendred.

There is likewiſe found in the head of an olde toade, a ſtone very precious againſt all inflamations and ſwellings, as bytings of venemous beaſts, poyſonings, and ſuch like. Likewiſe there is ſometimes found in the head of a Carp, a ſtone that ſtancheth all bleeding at the Noſe.

The

The most Vsuall Names and Appellations, of the Sonne of God through the Scriptures.

Spes, via, vita, salus,
Ratio, sapientia, Lumen.
Iudex, Porta, Gigas, Rex,
Gemma, Propheta, Sacerdos.
Messiah, Zebaoth, Rabbi,
Sponsus, Mediator.
Virga, Columna, Manus,
Petra, Filius, Emanuelque.
Vinea, Pastor, Ouis, Pax,
Radix, Vitis Oliua.
Fons, Paries, Agnus,
Vitulus, Leo, propitiator.
Verbum, Homo, Rete,
Lapis, Domus,
& sic omnia Christus.

Engliſhed.

THe Hope, the Way,
the Life,
Health, Reaſon,
Wiſedome, light,
The Iudge, the Gate,
that's paſt with ſtrife.
A Gyant, King of might.
A Geme, a Prieſt,
a Prophet hie,
Meſſias; Zeboath, nam'd
Rabbi, from her
whoſe eyes neare drie.
Whoſe Heart all theſe inflam'd.
The Mediator, brideſgrome, deckt
The Rod, the Doue, the Hand
The Rocke, the Sunne,
whoſe beames reflect,
Ore ſpreading Sea and Land.
The Vine, the Shepheard, Sheepe,
The Oliue, Peace, the Roote
The Lambe, the wall,

that

that out doth keepe.
The Darts that Sathan shootes.
The Fount, that doth refresh all dry,
The Truth, the Lyon strong,
The Calfe that fatted was to die:
For him that had gone wrong.
Emanuell, the Man, the word,
A Net, a House, a Stone
A mercifull and louing Lord,
And Christ that's all in one.

An

An Epitaphe.

Vpon *Matilda, Auguſta* daughter to *Henry* the firſt of England, wife to *Henrie* the fourth Emperour, and mother to *Henrie* the ſecond of England.

Magna Ortu, maiorque
viro, ſed maxima prole,
Hic iacet Henrici
filia, ſponſa, parens.

Engliſh.

Great by thy birth,
But greater by thy bed,
Yet by the iſſue
greater then both th'other,
To dignifie all
which it may be ſed.
Heare lieth, *Henries* daughter,
wife and mother.

Pulcher-

Pulcherrima Dissertatio, Monialis & Iuuenis.

M. ME tibi teque mihi genus, atas, & decor æquant
Cur non ergo pares, ambo in amore sumus.

I. Non hac veste places, aliis nigra vestis amatur
Quæ nigra sunt fugio, Candida sed proamo.

M. Veste sub hac nigra niueam tamen aspice carnem,
Quæ nigra sunt fugias, candida membra petas.

I. Nupsisti Christo quem non offendere fas est,
Hoc velum sponsam te facit esse Dei.

M. Deponam velum, deponam cætera quæque
Intrabo thorum nuda puella tuum.

I. Si

I. *Si Careas velo tamen*
alter a non potes esse,
Vestibus ablatis non mea culpa minor.
M. *Culpa quidem sed non gravis,*
& sic esse fatebor
Est quoque peccatum,
sed veniale tamen.
I. *Uxorem violare viri,*
grave crimen habetur,
Sed gravius sponsam te violare Dei.
Vicisti nostrum sancta ratione furorem,
Gaudeo quod verbis sim superata tuis.

Englished.

Englished.

A Dissertation or strife betweene a hot blooded Monke, and a chast young Votary Virgine.

M. SIth both our Age,
our Sexe and all doe moue.
Why dost not me respect,
since I thee loue.
V. Thy vesture pleaseth not,
loue others blacke,
Tis white I like
that fits a louers backe.
M. Vnder this robe of blacke
behold white skinne,
Though blacke thou doest exclude,
let whitenesse in.
V. To Christ thou art espoused
and wedded now,
And this blacke robe
is witnesse of thy vowe.

M. My

M. My vaile I caſt aſide
that ſo hath bred,
This thy diſlike
to inioy thy naked bed.
V. Thy vaile though thou forſake
thou art the ſame,
Nor is my ſinne the leſſe,
nor leſſe the ſhame.
M. A fault I doe confeſſe
it is though ſmall
And if a ſinne,
it is but veniall.
V. To violate mans ſpouſe
is greateſt of crimes
But more thy ſinne being Gods,
a thouſand times.
M. With holy reaſon
thou haſt ſubdude my madnes.
To which I (ouercome)
ſubſcribe with gladnes.

Mu

h. bf. h b.f.
Muſca. aſlie. Muſica muſicke.

1. With head halfe belly,
and with foote I flie,
2. With theſe intire,
I muſickes ſweet notes try.

In Tibiam.

Non ego continuè morior,
ſi ſpiritus exit,
Nam redit aſſiduè,
quamuis & ſæpe recedat.

Engliſhed.

All Creatures that ſubſiſt
and liue by breath
When it departs,
is life for euer fled.
But mine is contrary,
that brings no death,
But as it waſtes
is new breath'd in and bred.

A Harpe.

Thus the Harpe ſounds out it ſelfe.

A Silent tree I was
and mute did ſtand,
That now doe ſpeake
ſweet tunes to euery hand.
My life was death,
my death to me was life,
For heere with nature,
art beginnes her ſtrife.
That Since in life
by her I might not liue,
Art after Death,
a life to me did giue.

Queſt. *What is the ground and vſe of Muſicke, and wherein doth it conſiſt.*

Anſw. It conſiſts in theſe fiue keyes or words, turned into theſe two Verſes.

Vt Releuet mi-serum
fatum solitosque La-bores.
Euasti dulcis Musica noster amor.

Englished.

Sweet Musicke doth refresh
and ease those cares,
To which by our offence
we all are heires.

Si caput est currit,
ventrem coniunge, volabit
Adde pedem, comedes,
& sine ventre, bibes.

ca. ven. pes
Resol. mus. musca, muscatum, musi

Amouse a Flie.

Englished.

With head I runne,
with head and belly flye,
With foot thereto am food,
and for the dry
Without my belly drinke,
all this am I.

Sir *Tho. Mores Epig. vpon a poore Phiſicion.*

TV te fers medicum,
nos te plus eſſe fatemur
Vna tibi plus eſt
litera quàm medico.

Engliſhed.

Thou tearmeſt thy ſelfe Phiſitian
and wouldeſt be,
And yet thy Art and skill
both keepe thee poore,
That I can hardly
yeeld thee that to be.
And yet I will allow thee
ſomething more.
Not *Medicus*, a Phiſition,
but *Mendicus*, a Begger.
A word of a letter more.

In ſomnium.

Sponte mea veniens,
varias oſtendo figuras
Fingo metus varios,
nullo diſcrimine veri

Sed me nemo bidit,
niſi qui ſua lumina claudit.

Vpon Sleepe.

Of ſelfe accord I come
and fill the minde,
With thouſand toyes
and fancies I deuiſe
But few thereof
for truth I noted find,
And none ſees them,
or me but winking eyes.

Aliud.

Dum nihil ipſe vides,
facio te multa videre
Lumina ni claudat,
me quoque nemo videt.

Thou ſeeing nothing
many things I ſhowe,
Which but with cloſed eyes
thou canſt not know.

Ter tria dant ſeptem, ſeptem ſex,
ſex quoque tres ſunt

Octo dant quatuor,
quatuor faciunt tibi ſeptem
Hæc numeres recte,
faciunt tibi millia quinque.

It is vnderſtood of the letters in the words, for the 2. firſt words, *ter tria*, yeeld 7 letters, the word *ſeptem ſix*, the word *ſex*. 3. *Octo*. 4. *quatuor*. 7. *millia*. 5. though it ſignifie a 1000.

Vpon a Hammer or Mallet.

THe ſtrength of all
my body's in my head,
With that I fight
am neuer vanquiſhed,
My head is great,
my Body is but ſmall
A Hammer,
or a Mallet moſt me call.

Mula Asinaque duos
imponit seruulus vtres
Impletos vino,
Segnemque vt vidit Asellam
Pondere defessam,
vestigia figere tarda
Mula rogat, &c.

Englished.

A Mule and Asse
did each a vessell beare,
Repleate with wine,
The Asse slowe creeping on
The Mule did thus regreet,
my parent deere,
Why doest so heauy
passe and make such mone,
If thou one measure
vnto me doe lend
Then twise thy Burthen's,
borne vpon my backe
But out of mine,
if I to thee one send.
Then both of vs doe beare
one equall packe,

Now learned *Geometrician*
I would knowe,
Vnder what burthen
each of theſe did goe.

Reſol: the Mule bore 7. and the Aſſe 5.

In clauem.

Virtutes magnas
de viribus affero paruis
Pando domos clauſas,
iterum concludo, patentes
Seruo donium domino,
ſed rurſum ſeruor ab illo.

Vpon a key.

Great vertue I afford
in ſubſtance ſmall
To ſhut and open
when mine owner will,
Whom faithfull I attend
at becke at call.

When many times
the Theefe doth curse my skill.
Sunt duo quæ duo sunt,
& sunt duo quæ duo non sunt,
Quæ duo si non sunt
sunt duo milla duo.

Englished.

Ther's two that are not two,
yet are not one,
which two another sayth
are two or none.

The wedded paire.

Dictio lassat equum, mel comedit,
abstrahe primam
Tolle sed inde duas,
remanebit amica luto sus.
Cursus, vrsus, sus.
The horse for Race,
the Beare for hunny sweet,

The

The durty ſowe
makes theſe three names to meet.
For of *Curſus* for a courſe, take away
c. it is *vrſus* for a Beare, and the
latter part of the word is *ſus* for a
ſowe.
How is this verſe conſtrued.
Sunt oculos clari qui cernis
ſydera tanquam
Dico Gramaticum,
verſum qui conſtruit iſtum.
e. o. q. s. c. s. s. Cernis oculos qui ſunt
clars tanquam ſydera.
Thou beholdeſt eyes,
As cleare as the skies.

In iuris Conſultum.

A Lawyer ſitting
plodding at his booke,
Expecting Clients
in a long Vacation,
Sometimes *Fitzharbert*
turning ſometimes Brooke,

In comes his man
and brings him this relation.
That one had late
diſcharged to his coſt
A Peece for pleaſure,
that might breed his paine
For by the Statute
there was fiue pound loſt,
To whom his Maiſter
thus replide againe.
Who was the man
ſo fondly him behau'de
Quoth he I know;
Then there is fiue pound ſau'd.

Vpon

Vpon a Bragging Angler.

ONe that to Angle
often did reſort
For well it ſeem'd
he lik't the patient ſport,
Meeting another
would relate and ſhowe
What ſtore of fiſh he caught
as braggards doe.
When paſſing by
a menpole he did ſay
He caught a Trout
as thicke as that laſt day.
This thought incredible
by his gaping friend
His man muſt there
confirmation lend,
Quoth he becauſe I would
not ſpeake a wrong
I think t'was ſcarce ſo thicke,
but t'was as long.

Of

Of money and the quallity thereof that well knowne metall, first made by man, as afterwards man seekes to be made by it.

THat which imployes the world
toyles sea and land,
Is but to achiue,
this creature of mans hand,
Which since the world began,
what sundry shapes,
It hath transform'd it in,
what murthers rapes,
It might haue blusht for,
but that guiltelesse pale,
It is being so pursude,
being ech mans tale:
It cannot colour,
can in no place lye
Made after with
such ceaseleſſe hue and crye,
It sets the world
a sweating by the eares,

Entring

Entring the rich with cares,
the poore with teares,
To either ſomtimes
both a foe and friend,
Somtimes prolongs a life,
haſtens an end.
So ſlie a ſhifter
that if finds an houre,
To breake each priſon,
to eſcape the Tower.
Though all the Warders
round about it ſtand,
Yet out it gets
and flies about the land.
As by experience
many a one to his ſorrow,
Hath beene to day his keeper
not to morrow.
Worſe to fit for a Garment
and more ſtrange,
Then for the moone,
which euery moneth doth change.
Becauſe no Worke-man
hath the skill or poower,

To fit the thing
that's changed euery houre,
Within that leatherne Channell
that it goes
It like the Sea
continuall ebbes and flowes,
And is of ſuch ſtrong power,
ſuch ſecret might
It makes the Lady
as it bought the Knight,
Its ſends the Marchant
ouer ſhelues and ſands,
To forraigne Regions
and farre diſtant lands;
Who in his watry
pilgrimag is ſed
To be with neither liuing
nor yet dead,
To deale with doubtfull foes,
for firmeſt friends
Leauing his wife at home
to doubtfull ends,
This drawes the Lawer
dwell he neere ſo farre,

With gainfull Tearmes
to wrangle at the Barre,
Whoſe breath like
to a whirlwind this to boot
Towſeth a State
and turnes it vp by th'root,
For this the Doctor
dealeth out his skill,
Which ſometimes ſaues,
and oftentimes doth kill.
For this the Broker
to the diuell drawne
Writes bought and halfe worth
ſeaſeth on your pawne.
Who couſning Statutes
ſtrangely to be wondered,
Makes forty of his foreſcore
or his hundred.
The gaine of this
with Tradeſmens liuing care
Opes euery ſhop,
and vttereth euery ware
This makes the v[illegible]
and no wonder

That would be boundlesse
be confind to ten.
Defraud his brother
venter soule and name,
Though Scripture say
thou shalt not doe the same.
This from that fatetall Newgate,
old gate rayld,
Hath sent forth many
a short life to bewaile.
Her helpelesse fortune
and her fatall hap,
On Doctor Stories
first three corner'd cap.
Many a rich chastity
strongly pursude
By lust, effectlesse,
yet by this subdude,
h heere beene captiu'd
ruine wonne,
in former times
Nun.

ile,

By

By force of Tounge,
then *Sampson* to assaile.
By might of strength,
for this men sweare and sinne,
Seeke both by good and bad
to gaine and winne.
And in a word this is
that good and euill,
Brings some to God
but more vnto the Deuill.

A supplication to Lady Pecunia.

GReat Lady how vnlike
some sullied mayd
That long in vaine
hath for a sutor stayde
Art thou, which not for worth,
but beauty too
Makes all in Loue,
and all the world to woe,
Grant me though neither
fauorite nor friend
Nor none that thy great troopes
nor traines attend.
Not of so meane a fauour
to be bard,
That craue though not redresse,
to be heard.
[illegible] thou oft
[illegible]st by my doore
[illegible]
[illegible]re

That

That thou wouldeſt one day call,
and lodge, and reſt
With one that none had neere
more neede of ſuch a gueſt.
Which if thou daigne
this fauour thou ſhalt find,
Ile not vplocke thee
with a Myſers minde.
But vſe thee as a Lady
of Reſpect,
Which doeſt from care
and miſery protect,
All that imbrace thee
with a plenteous hand,
Moſt conſtant,
that moſt aydfully doeſt ſtand.
Where friends forſake vs,
and where kindred fall,
A Bulwarke to vs,
thou that all in all.
Commandeſt, art ſough
to the I cry
To fall ſome d
into a grou

Vnlike to vſury,
that euer yet
Applied her needleſſe moiſture
wet to wet.
Or Monarches hands,
that let not bounty fall
Where want cries ſome,
but where exceſſe gets all.

Her

Her Reply.

OF all the Ladies ere
were woed or wed,
Or euer forſt
vnto a loathed bed.
Am I moſt wretched,
that the leaſt may chooſe
Where I affect,
or where I loath, refuſe.
But like ſome miſers Daughter
made a Bride,
To Riches onely,
and naught elſe beſide.
Am I thruſt off
to euery worthleſſe clowne
When men of vertue,
goodnes and renowne,
Are bar'd my preſence,
whilſt I am inforſt
Rauiſht, offended,
ſtriue to be deuorſt.
Abuſd with vſurers
Quite againſt
without w

Yea held in darknes
vnder barres and boults
Where none but earthwormes
court me fooles and dolts.
Depriu'd of light,
of liberte, and vewe
And whatsoeuer elſe
a Ladies due.
Could I deceiue
thoſe Argusſes me keepe,
With many thouſand eyes
that neuer ſleepe.
I would take my progreſſe,
to each priſon doore
Shake of their Shackles,
and let out the poore,
That long haue look't
with pouerty and paine,
Expecting my returne,
[illegible] in vaine.
[illegible] build Churches,
[illegible] motion,
[illegible] lies
[illegible] n.

From

From a captiuing hand
I broke a late,
And out I got,
and ſtraight raiſd vp a gate.
From thence I tooke my progreſſe
into Paules,
And glaſ'd ſome windowes
that did want no hookes,
And if it were not
for ſuch ſtayes and lets,
I'de giue ſecurity
for all mens debts.
For without me
where euer I am ſtayd
Is no bond canceld,
nor no reconing payd.
For me are all Braines labor'd
hands imploy'd,
And without me the world
is not inioyde.
And therefore at my l-
cloſe of breath
Great King o-
(I clip-

To thee I humbly
my Petition make,
That thou thy harueſt
of ſuch Taylors take.
That till their death
will grapple what they haue,
And naught ſhall part them
but thy ſithe and graue.
That thou wouldſt mow them
downe, euen vnto duſt,
From others wants
that barre me till I ruſt.